

EDUCATION of THE INDIANS

BULLETIN 9, 1927.



DEPARTMENT OF THE INTERIOR,
BUREAU OF INDIAN AFFAIRS,
WASHINGTON, D. C.





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DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

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THE INDIAN PRINT SHOP
CHILOCCO INDIAN AGRICULTURAL SCHOOL
CHILOCCO, OKLAHOMA.



HOME OF JAMES WALKING AND HIS FAMILY. NEW TYPE OF INDIAN HOME WHICH IS APPEARING ON THE KIOWA AND OTHER INDIAN RESERVATIONS.

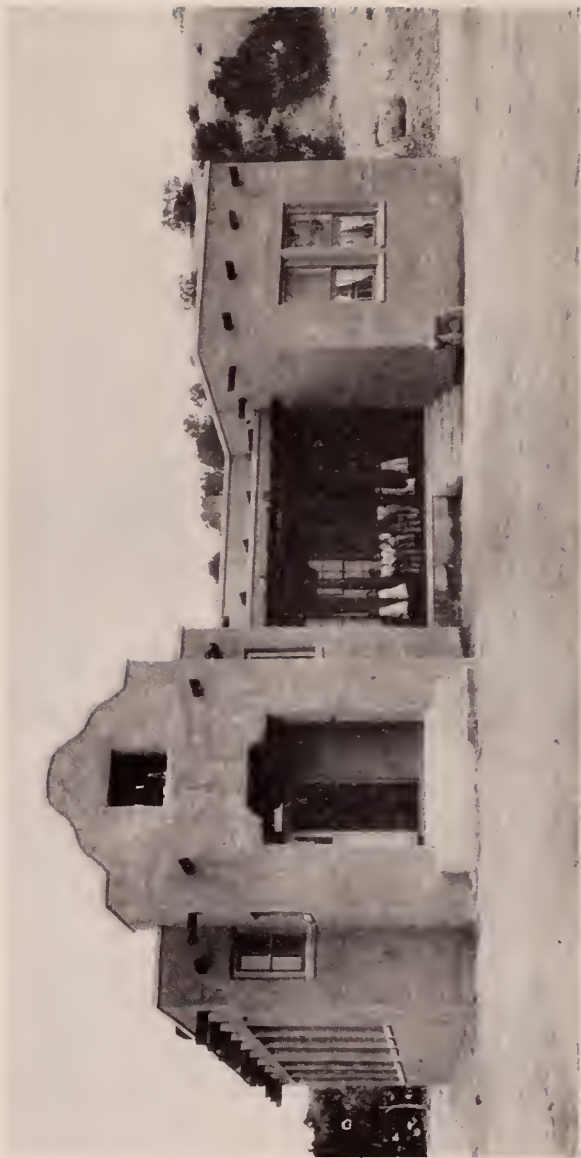
Education of the Indians



IN EARLY DAYS the Indian tribes of North America may be said to have possessed a system of education suited to their needs. The young women were trained in the making and in the orderly maintenance of the camp, in the providing of fuel, in the tanning and dressing of skins and the making of clothing therefrom. Indian youth were taught the arts and attainments necessary to provide for the physical needs of the tribe with due regard to the conditions of its environment. Beyond those things necessary in order to secure a living the cultural side of education was not entirely neglected as evidenced by the tribal lore, tribal art, tribal handicrafts and native music. With the influx of the white races within the territories formerly occupied by the Indians, conditions became so changed that in order to provide for their needs other adjustments and adaptations became in time necessary and the old methods and customs no longer sufficed.

Beginning as early as 1778 and developing during the 19th century, there arose the Reservation system under which the various tribes were compelled to reside upon such lands as were assigned to them by treaty or otherwise. Their existence within the reservations was to an extent more restricted, their principal means of support were curtailed or destroyed, issuance of rations was resorted to by the Federal Government and the reservation system constituted an era of non-development and retrogression. During this entire period the advisability of an education which would conform to their needs under changed conditions had become apparent. The reservation conditions remained the same until, as a result of the interest of thoughtful and far-sighted friends of the Indians, there was enacted by Congress the Allotment Act of February 8, 1887, known as the "Dawes Act," after its proponent, Senator Henry L. Dawes, of Massachusetts. This law provided for allotment of lands in severalty to individual Indians, to be held and utilized by each allottee for the benefit of himself and his family, thus affording to each his opportunity and providing the incentive to personal effort essential to the development of all human beings.

During all this period, however, there had been some attempt to provide an elementary education for a part at least of the Indian children. The first movement looking toward the education of the Indians was inaugurated by the religious denominations of the United States through the medium of Mission schools conducted by these organizations. Financial aid was also furnished by the Government, through Congressional appropriations. In 1819, Congress first appropriated \$10,000 for Indian education and civilization (U. S. Stat. L. Vol. 3, p. 516). On January 15, 1820, John C. Calhoun reported



TESQUE DAY SCHOOL, UNDER NORTHERN PUEBLO AGENCY. THE GOVERNMENT MAINTAINS 132 DAY SCHOOLS FOR INDIAN CHILDREN.

to the House that no part of this amount had been applied. Such educational work as had been given to the Indians had been carried on by the religious associations. He says:

Although partial advances may be made under the present system to civilize the Indians, I am of opinion that until there is a radical change in the system any efforts which may be made must fall short of complete success. They must be gradually brought under our authority and laws, or they will insensibly waste away in vice and misery. It is impossible with their customs that they should exist as independent communities in the midst of civilized society. They are not an independent people (I speak of these surrounded by our population) nor ought they to be so considered. They should be taken under our guardianship; our opinions and not theirs ought to prevail in measures intended for their civilization and happiness. A system less vigorous may protract but can not arrest their fate.

In 1820, 21 schools conducted by different religious societies were given \$11,838 and from that date until 1870, when an appropriation of \$100,000 was made for Indian schools, the principal educational work for the Indians was conducted under the auspices of these organizations aided more or less by the Federal Government. During the reservation period until 1870 and thereafter, the Federal Government from time to time provided or assisted in the provision of school buildings within the reservations, which were, with few exceptions, placed in charge of the mission organizations to be by them maintained wholly or jointly with the aid of the Government. In 1833, the Indian Commissioner reports concerning the school at Mackinac, which had been established ten years, that 191 children had been received, eight had learned mechanical trades, thirteen had been engaged as clerks in the Indian trade, one was United States Indian interpreter, and none has returned to the forest as hunter. In 1846 the Indian Commissioner reported:

The general introduction of manual labor schools among the Indians, and the purchase of tools and agricultural implements as are necessary for their management and operation, will be attended with much expense, and will require all the funds that are in any way applicable to objects of education. A portion of these funds has heretofore been applied to the education of boys at literary institutions in the various States, and even to the preparation of some of them for the practice of learned professions; and although important advantages have thereby resulted in the diffusion of information among the different tribes, yet it is believed the money can now be more beneficially expended at the homes and in the midst of the Indian people. The prejudices of the red man will be thus more easily overcome, and the benefits extended alike to both sexes of the tribe.



DEDICATION SERVICE, SHERMAN INSTITUTE.



BUSINESS DEPARTMENT, HASKELL



A BUSY HOUR IN AN INDIAN SCHOOL HOSPITAL.

In 1848, 16 manual labor schools, 87 boarding and other schools, were reported in operation, and several additional manual labor schools were under contract; two each for the Creeks and Potawatomes, and one each for the Chickasaws, Kansas and Miamis. The aggregate sum expended for buildings and improvements was \$34,000; annual endowment and maintenance \$26,000—this in addition to the amounts contributed by missionary societies under whose care they were placed. Further information regarding the development and conduct of Indian schools is given in the annual reports of the Secretary of the Interior and the Commissioners of Indian Affairs. Since the fiscal year 1900 no aid from appropriations of public money has been given to denominational schools. Much credit is due to these organizations and to their schools for the excellent service rendered to the cause of Indian education during so long a term of years, and for the helpful and civilizing influences which have resulted from their efforts.

It was recognized by Congress in 1870 that dependence could not wisely be placed upon the religious societies alone, but that the Government should undertake the conduct of schools of its own, and the appropriation of \$100,000 in that year was granted for the purpose. Day schools came first followed by boarding schools. In 1878 the military post at Carlisle, Pennsylvania, was secured from the Department of War and organized as the large Carlisle Indian School, in charge of Colonel R. H. Pratt. Indian youth were brought to the school from nearly all of the Indian tribes of the western country and for many years it fulfilled well its office as an educational and civilizing institution. It was an elementary school, never a college, and shortly after the World War it was discontinued and the plant restored to the War Department.

The next year, 1879, a school to conform in pattern to the Carlisle School was established at Forest Grove, Oregon, later removed to Chemawa, near Salem, and there enlarged. This is known as the Salem Indian School, and is still in operation. Schools of this character, not within a reservation, have come to be termed nonreservation schools, of which other examples now being maintained by the Bureau are: Sherman Institute, Riverside, California; Haskell Institute, Lawrence, Kansas; the Phoenix Indian School, Phoenix, Arizona; the Albuquerque Indian School, Albuquerque, New Mexico; the Chilocco Indian School, Chilocco, Oklahoma; and others of similar kind. These schools receive applicants from any tribe, whereas the boarding and day schools within the several reservations have been established and are maintained for the tribes of the reservation only.

From the proceeding brief outline of the material facts concerning the establishment of schools for Indian youth, evidence is seen of an early realization of the need for practical instruction in trades and manual arts adapted to Indian requirements under new and really unfavorable environment, intended nevertheless to be such as would prove of value to the young Indian boy or girl after leaving the school. Though not systematized, not always wisely assigned nor efficiently



WEAVING ROOM, ALBUQUERQUE INDIAN SCHOOL.

and thoroughly imparted, this training of an elementary character has not been devoid of good results. The training of the hands and the mind, the faculty of accurate observation, the acquisition of skill in performance, the habits of reasoning and reflection, have made a definite and lasting impress upon those who have been reached by the schools. While performance of institutional routine duties has in a measure militated against instruction proper, on the other hand practical experience in the fundamental pursuits such as those of the carpenter, blacksmith, mason, painter, plumber and the several branches of agriculture and stock raising for the boys, and house-keeping, domestic art, household economics, and nursing for the girls, has been of considerable value. This form of instruction the schools have afforded.

Concerning theoretical, commonly termed "Academic," instruction in the usual school subjects, both fundamental and associated groups, the schools have always offered the eight elementary grades approximating those of the public schools of the states, with the later introduction in the nonreservation schools of high school grades. Dealing with races accustomed only to the daily use of their native tongue and during the earlier generations entering school with no knowledge of English whatever, the acquisition of our own language has been the real fundamental problem, and upon its solution the success of Indian education depends. The introduction of English could not possibly be effected in one generation nor has the process been completed yet. Early, when the schools were few and their capacities adequate for a small part only of the Indian population, the difficulty was insurmountable. Of some interest in this connection is the Indian report of 1826, wherein it is said:

Hundreds of Indian children are turned away for the want of ability on the part of the superintendent to receive them. Numerous applications for assistance, and from the most respectable societies, are now on file in this office, to which it has not been possible to return any other answer than the fund appropriated by Congress is exhausted. It is recommended that the sum be increased. In order to meet the discouragement arising from the educated children being thrown back into uneducated Indian settlements, it is recommended that sections of land and agriculture and other implements be given them, by which they may earn their living and become an intermediate link between our own citizens and our wandering neighbors, softening the shades of each and enjoying the confidence of both.

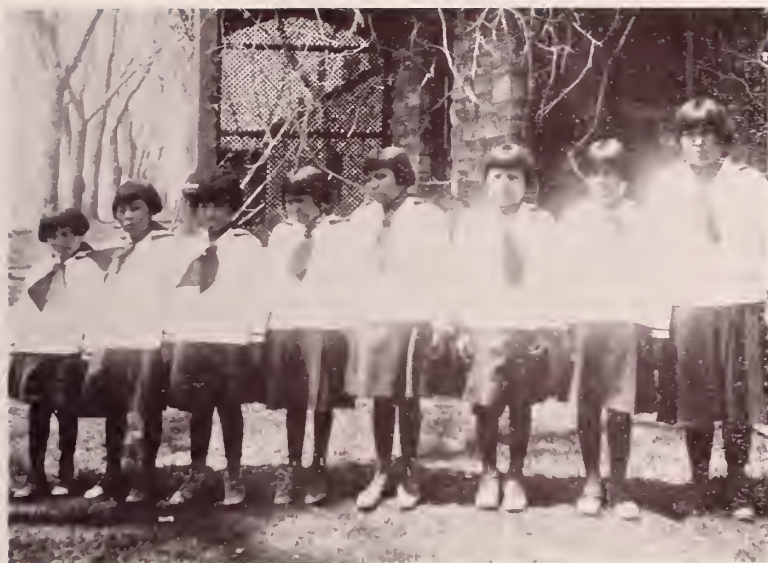
With increase in the number of schools reaching more and more tribes the condition has gradually improved so that now the tribes or races of some sections of the United States have become English speaking; many remain who are not. In his report for the year 1878 the Commissioner of Indian Affairs, with reference to the disparity between the number of children and the facilities available for them says:



FIRST GROUP OF GIRLS RECEIVED AT THEODORE ROOSEVELT INDIAN SCHOOL FROM KEAMS CANON, JUNE 19, 1923.



EVENING OF THE SAME DAY.



ONE YEAR LATER.



TWO YEARS LATER.



GIRLS' SWIMMING POOL, PHOENIX INDIAN SCHOOL.

At a low estimate, the number of Indian children of school-going age, exclusive of those belonging to the Five Civilized Tribes of the Indian Territory, may be placed at 33,000. Of these, not less than 8,000 could, within a short time, be gathered into boarding schools, except for the fact that the teachers are yet to be employed, the school buildings are yet to be erected, and the funds for both, and for feeding and clothing the scholars, are yet to be appropriated.

The whole number of children who can be accommodated in the boarding schools now provided at the various agencies is only 2,589. To these may be added 5,082 more, who can find room in day schools—those expensive makeshifts for educational appliances among Indians—making a total of only 7,671 Indians who have yet been placed within reach of school facilities. And when it is considered that the 50 youth who spend from one to three years in a boarding school must step from that into the social atmosphere created by 500 youth and 2,500 other members of the tribe who are still in ignorance, it can readily be seen that the elevation of an Indian tribe is being attempted by a method at least as slow as it is sure, and that what should be the work of a year will be protracted through a decade and the work of a decade through a generation.

Here then is a long interval of gradual though imperfect progress in the effort to teach English and to bring about its use by the Indian races. Upon its use with facility has depended the progress of the pupil in the other elementary subjects, writing, spelling, arithmetic, geography, something of history, and of civics in the higher grades.

The process has been impeded also by another difficulty, namely that of placing the children in school at the proper age, in the face of opposition by their parents. It is well known as a fact of education that in order to acquire a language and make it his own for daily use and as mental equipment in the thinking process, it is essential that the child commence at an early age. With a child the process of acquisition of the language of its parents begins naturally at an age of perhaps one year and proceeds with rapidity. With a foreign language the case is different and to the Indian child English is a foreign language when he enters an Indian school. Yet practical considerations have prohibited the entrance of the child, already with the habits of his native tongue partially formed, into an English teaching school under the age of five or six years and the standard of six as a minimum age has come to be the accepted standard of necessity by the Federal school service, though often not attained. This standard thus represents a compromise, but nevertheless the results in the imparting of English and its attendant branches of knowledge have not been and cannot be considered as wanting in a large measure of success.

During the period represented herein, the schools of the Indian Service have been gradually improved in curricula, in methods of instruction and of administration. Where formerly varying degrees



CLASSROOM, DOMESTIC SCIENCE DEPARTMENT, SALEM SCHOOL.



DOMESTIC ART DEPARTMENT, SALEM SCHOOL.



GIRLS' HOUR IN GYMNASIUM AT HASKELL.

of excellence prevailed in individual institutions, substantial uniformity has been now secured. Only within the past few years, however, has a prescribed course of study been developed which though not final in all of its details yet represents a standard which bids fair to remain permanent.

The present prescribed course of study for Indian schools covers industrial and vocational instruction in those arts and branches which are adapted to the needs of the Indian children. This course embraces six elementary grades, three grades comprising a junior vocational course and a senior vocational course of three additional grades, or twelve in all. The reservation day and boarding schools generally speaking give no more than the work of the six elementary grades, while the nonreservation schools provide for instruction in the higher grades.

Prevocational industrial instruction for the fourth, fifth and sixth grades includes agriculture and gardening, farming, carpentry, blacksmithing, engineering, masonry, painting and shoe and harness repairing for the boys, and home training, cooking, plain sewing, laundering and poultry raising for the girls.

In the junior vocational are given courses in agriculture, automobile mechanics, blacksmithing, carpentry, engineering, masonry painting, printing, mechanical drawing, home economics and nursing. The senior vocational course affords advanced work in the same subjects and is designed to accomplish these so fully as to qualify all students to pursue an indicated occupation with due financial profit to themselves upon leaving school. Academic instruction is correlated closely with the vocational training and embraces courses and subjects which are vitally associated and essential. Thus such advanced mathematics, elementary science and technical study are prescribed as are required for adequate theoretical and practical equipment of the student. Non essentials are eliminated and neither modern languages nor classics are included.

The school program is so arranged that there is assigned one-half time for class room instruction, one-fourth for vocational instruction and one-fourth for institutional work details of pupils. This plan decreases to a minimum the time given by pupils to the performance of noneducational routine labor. Pupils of the three primary grades are required to be in class during both forenoon and afternoon sessions. The school program is essentially the platoon system of organization.

At the present time (during the fiscal year 1927) the Indian Bureau is maintaining 131 day schools, 58 reservation boarding schools, including 7 boarding schools especially for the Five Civilized Tribes in Oklahoma, and 18 nonreservation boarding school. The day schools range in size from one class room generally, to larger schools, in some cases with an enrollment as high as 200 pupils. The reservation boarding schools vary in capacity from 100 to 450 pupils, using approximate figures.

Of the nonreservation schools several are of considerably greater



BUILDING THE NEW AUDITORIUM, SHERMAN INSTITUTE, 1924-25.

capacity, reaching 850 at Haskell Institute, Lawrence, Kansas; 900 at the Phoenix Indian School, Phoenix, Arizona; 900 at the Salem Indian School, Chemawa, Oregon; and 1,000 at Sherman Institute, Riverside, California. It is in these nonreservation schools that it becomes practicable to carry instruction beyond the elementary grades and to offer either the junior high or both the junior and senior high courses. While conditions prevailing as to the reservation school do not lend themselves to the conduct of advanced work, the nonreservation schools are available for pupils who desire to take the high school courses and whose preparation and abilities qualify them to do so.

Health promoting activities are given a prominent place in the conduct of the schools. The health of the pupil is the first purpose, and the daily routine of the boarding school as to diet, bathing, exercise, sleep, periodical weighing and examination of pupils, and supervised nursing supplied by Indian girls, furnishes an organized system throughout the year for the protection of health and the formation of health habits. The value of a sufficient supply of milk daily is emphasized and an endeavor made to provide plenty for the schools. Two of the most prevalent and formidable diseases with which the Service has to contend, namely tuberculosis and trachoma, have been generally eliminated from the boarding schools though yet prevalent among the adults and the children not in school. Health education has been introduced in the class room and a program of health education for Indian schools has been carefully prepared with the cooperation of the American Child Association of New York, based upon a report of the Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association. Space forbids the details of this program which, however, is comprehensive.

In all schools prominence is given to moral training and definite time is set apart for instruction in manners and right conduct. General regulations for religious worship applicable to every Indian school provide for the attendance of pupils at Sunday School and church service. As agencies of the Federal Government, the schools do not directly undertake the giving of religious instruction, but extend full cooperation and impartial privileges to the Christian denominations by whose local clergy this work is conducted.

One of the most interesting and important phases of Indian education is found in the rapid development of attendance of Indian children in the State public schools. The first agreements reached for co-education of Indians and whites in State and Territorial schools were in 1891. During that year 21 Indian children were contracted for, and seven enrolled, with an average attendance of four. In 1896 there were reported 294 in attendance, and in 1900 118 children under contracts with the public schools. (Report of Commissioner for fiscal year 1901, p. 25). In 1910 the general enrollment approximated 1900. By 1915 this enrollment, fostered by payment of tuition by the Indian Bureau from a public appropriation by Congress, had reached 26,000, while at the present time the total enrollment exceeds 37,000. In this



CHILOCCO BOY LEARNING BY DOING.



THE NEW METHOD OF HARVESTING AT CHILOCCO

is found evidence of the fact that a large number of the Indian people have reached a stage of advancement which makes it possible for their children to enter the public schools, receive with benefit the instruction there afforded and to enter into the spirit of institutions peculiarly embodying the methods and customs of the white race. In such attendance there are for the Indian children the advantages of association, competition with and the example set by the white children. Eventually the education of the Indians will devolve upon the several States of their residence, in which they now possess the privileges and must assume the responsibilities of citizens by virtue of the act of Congress of June 2, 1924.

The educational system herein described, its day and boarding schools, has demonstrated its value and its adaptation to the needs of Indian boys and girls. The work of education has proceeded at a rate corresponding to the adjustment of the Indian races to the environment, customs and civilization of the whites. Before this process commenced the Indian did not desire the education of the white man. Now the father and mother who were educated in an Indian school wish their children also to attend school.

Graduates from Indian schools are now to be found in nearly all lines of pursuit within the States; many have left the reservations and may be found merged in the body politic, as citizen workers in factories, shops, on the farm or in business occupations; rendering efficient service in the mechanical trades or in agriculture, or employed as teachers, nurses, clerks and in the homes. Employment as teachers or in other capacities has been given by the Federal Indian Service to many who have been found qualified to fill such positions with advantage to the Service and with credit to themselves.

OFFICE OF INDIAN AFFAIRS.

Washington, D. C.,
February 16, 1927.



A CORNER IN NORMAL TRAINING DEPARTMENT, HASKELL.



A GROUP OF ALUMNI AND SCHOOL OFFICIALS AT HASKELL DURING POW-WOW WEEK.



MEMORIAL ARCH—HASKELL STADIUM, LAWRENCE, KANSAS.



Printed by Indians at
The Indian Print Shop
Chillico, Oklahoma
5-2-'28 10M

